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WEEKLY REVIEW.

—Calcutta seems to lie just in the pathway of Cyclones. Three years have scarcely passed since fearful destruction was wrought among the shipping of that port, and now a hurricane of equal violence has swept over the city, causing even a greater destruction of life. Its full force fell not upon the shipping but upon the native town, and between 20 and 30,000 huts have been blown down, leaving about 150,000 men, women, and children, without shelter. It occurred on the night of November 1-2 (nearly the anniversary of our hurricane of 1854) and lasted about eight hours. Over a thousand lives have been lost, chiefly by the falling of houses. We have yet to learn how extensive are the injuries sustained in the districts.

—The Pope's French and Swiss mercenaries have proved too many and too well-disciplined for Garibaldi and his small improvised force. The Pope would not for the world allow his Roman subjects to have arms; all the arms of the country are in the hands of foreigners; so that the inhabitants of the States of the Church could do little to help the Liberator. He has sustained an overwhelming defeat; but happily he has not fallen into the clutches of Pio Nono; he is safe at Florence. It remains to be seen what the two armies of occupation will have to say to each other. Will the Italian forces withdraw, leaving the French in Rome? Hardly. The victory gained by the Papal army gives the Italians a new ground for protesting against the French intervention, showing that Pio Novo was able to take care of himself. The Romans ought to be allowed a *plebiscitum*, to decide for themselves, at the polls, what government they wish. We are somewhat surprised to learn that the Italian Government are opposed to a *plebiscitum*. Perhaps they fear that the present rulers would know how to influence the elections.

—Intelligence has been received of the death of the Rev. W. K. Fletcher, Senior Chaplain of this Presidency. He came out in 1833, and thirty years of his Indian course have been passed in Bombay. During the early years of his course, he freely co-operated with Christians and ministers of other denominations; but subsequently he seemed to think it incumbent upon him to identify himself more exclusively with the High-Church party in the Church of England. He gave a decided impulse to the cause of Ritualism in Bombay. He was very generally esteemed in society, and many, including our late Governor, Sir Bartle Frere, entertained for him feelings of strong personal attachment.

—It has been affirmed, denied, re-affirmed and by some believed, that a telegram has been received announcing the death of the captives in Abyssinia. The fact of such a telegram having been received, would not of course prove that the massacre had taken place. Still, it is quite within the bounds of probability that the reckless and brutal Theodorus may have despatched the prisoners We donot see that such intelligence, even if really confirmed, should lead to an abandonment of hostilities. It appears however that there is still some reluctance on the part of the home authorities, to enter upon actual conflict; they are even at this hour making proposals through Colonel Merewether, to the Abyssinian despot. The delay in despatching the main body of the force from India, is very likely due to some intimations from the home authorities. What are the conditions annexed to these proposals, we cannot say. It seems to us both too late and too early to make propositions of peace.

It is an interesting fact that we learn from the address of the Moderator of the General Assembly of the Church of Scotland, in June last, that 25 years ago, the contributions of the undivided Church, in behalf of all Missionary, Educational and Beneficent purposes, were *very far short* of the amount received by the Established Church last year. Add to these the contributions of the Free Church, and it will be evident that the disruption has been followed by some blessed results. Is there not here an argument that deserves the consideration of members of the Church of England? The different portions of this church are in sentiment divided by more serious differences than those which separated the two parties in the Church of Scotland, before the disruption: yet there is an almost invincible reluctance to hear of such a thing as a secession, as though the consequence might be all but fatal to the separated bodies. The example of the churches north of the Tweed, seems to prophecy a more favorable result of such an experiment.

The proceedings of the General Assembly, in the opinion of Dr. Crawford, exhibit a happy combination, on the one hand, of *collective power and authority* and, on the other hand, of *individual freedom and parity*, in dealing with all matters of a spiritual and ecclesiastical nature.

In expressing the opinion that there is nothing in State alliance incompatible with full spiritual jurisdiction, he says: "Of this I am very sure that there is not now, nor ever has been, an Established Church in all Christendom to which so wide a latitude has been given for the ordering of its own affairs according to its own judgment as that which is happily secured to us in the Church of Scotland." Perhaps a church so singularly favored is not in the best position to judge this question.

While thinking that Presbyterianism is to be earnestly maintained, he says, 'we are not to be understood as insisting on our own approved form of outward organization and government as *of vital necessity* to the constitution of a Christian church.

We have only space for the following additional extract, addressed to the more exclusive advocates of Prelacy.

"The more exclusive advocates of Prelacy may indeed tell us, that however desirous of unity, they dare not seek it *by joining us*, because, on their principles, we cannot be recognized as possessing the indispensable requisites of a Christian Church,—but that there is no such insurmountable obstacle in the way of *our* seeking unity *by joining them*, and hence that our continued separation from them is schismatical, inasmuch as we, though preferring our own system, do not regard theirs as vitally or essentially defective.

"I need scarcely point out the fallacy of such an argument. Those who urge it forget that there may be other points, of much more importance than a distinction of orders among the clergy, in which we conscientiously differ from them, and in regard to which, without presuming to judge others, we feel imperatively called to act upon our own convictions. They also forget that our Presbyterian government may not be in our eyes *a matter of indifference*, which might, for the sake of peace and unity, be compromised, merely because we do not *exaggerate the importance of it* so far as absolutely to ignore the ecclesiastical status of such as do not entertain the same views of its apostolic origin and sanction with ourselves. And above all, they have need to be reminded that the very circumstance of *their* holding the *exclusive authority* and the *vital necessity* of a Prelatical form of government, which does not appear to us to have any clear warrant, far less to have any exclusive warrant, from the New Testament,—insomuch that they do not hesitate to speak of us as having no Church, no authorised Ministry, no valid sacraments, and even to charge us with schismatical rebellion, after the similitude of Korah and of Jeroboam, against the appointments and ordinances of the Lord,—that this very circumstance is of itself a sufficient reason why we cannot and dare not join *them*, lest by so doing we should be giving place to arrogant claims, the justice of which we cannot admit, and countenancing narrow and erroneous views with which we are as far as possible from having any sympathy.

"No, truly. We have yet to learn that the *exclusiveness* of any Church is a ground for demanding adhesion or conformity to it on the part of other Churches which are of a more catholic spirit on pain of their being chargeable, should they withhold it, *and that, too, on the very ground of their catholicity*, with setting at nought the Saviour's earnest desires and fervent prayers for the unity of His people!

"There is good reason to think that it never was the mind of Christ that there should be, respecting things outward and circumstantial, a rigid and thorough uniformity in His visible Church; but that, on the contrary, the unity which He contemplated may be sufficiently attained, if only His professed followers would be considerate and charitable towards each other as to those minor points on which they cannot think alike, while with reference to all the essentials of the common salvation, they are ready to 'stand fast in one spirit, and with one mind to strive together for the faith of the Gospel.' And if it be so, then there are no greater foes to that scriptural unity which we are required to further, and none with whom it so greatly concerns us, as seeking that scriptural unity, to refrain from being identified, than those who attach so inordinate an importance to their own peculiarities of outward form and government, as absolutely to deny to such as do not adopt them any recognised position in the Christian Church.

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THE LIGHT OF NATURE.

Some of our Native friends have heartily embraced the idea that there neither is nor ever has been a revealed religion, and that the only true religion is the religion of nature, that with which we become acquainted naturally, without the aid of so-called inspired books. Against such books they declare war, and consider that the interests of natural religion require that they should be swept away. But if there is no revealed religion what is there to make war upon? Are not all religions natural religions? They must have come to men in the course of nature, without divine aid; for that is the principle that deism assumes; they cannot, by the supposition, be indebted to supernatural light; in other words they are natural, the products of men's unassisted minds. Why then do they who make their boast in the all-sufficiency of the light of nature, fall out with these multitudinous developments of natural religion? Or if they choose to attack them, why do they not admit that the conflict is not between natural light and revealed light, but between different phases of natural light.

We war, they say, against assumptions. If men believed with us that a revelation is an absurdity, they would discard these religions, which are professedly based on supernatural teaching. They have been led astray by priestcraft.

True, they have been. But is it not important to observe that in any proper enquiry into what is the light that men actually get from nature, it will not do to confine ourselves to the teaching that you deists get from her, but to consider what she bestows on men generally? Now, almost over the face of the whole world, we find that men have taken up with polytheistic, and idolatrous and grossly superstitious systems. Where was the light of nature that it did not show them the absurdity of these systems so that they might have laughed to scorn those who propounded them? If the light of nature is, as we hear affirmed, sufficient to guide man—man as he is—to the knowledge of God and of his will, and of the means of vanquishing sin, how is it that it did not this thing among the nations, tribes and tongues of earth, during the thousands of years that man has existed? To know what nature actually teaches man, we must go not to an individual or a favored sect, but to humanity at large. Man as he is does not find in nature a light that reforms and purifies him, and guides him into the truth.

The comparatively enlightened views that a small body of men in modern times have obtained, cannot be ascribed to the light of nature, for they are in irreconcilable opposition to what we actually see the great part of the world getting from nature. The light of nature does not arm men against priestcraft. These comparatively enlightened views have been derived from revelation. Light is come into the world, and where it has shone it has become very difficult for men to uphold their polytheistic, idolatrous and grossly corrupt systems. It is from the Bible that deists have taken whatever is correct in their apprehensions of God and of the duty of men. They choose to ascribe these views to their own observations of nature, but facts are against them; the gross darkness that covers all the unevangelized world shows what the light of nature can do for fallen man.

CASTE.

We regard the institution of Caste as essentially immoral. The obligations which it imposes are often in direct conflict with those which God imposes, with those even which are made known by the light of nature. No man can serve two masters; and he who prostrates himself before the iron sway of caste, can only serve God so far as the laws of caste happen to run parallel with those of the Creator. Caste effaces the great law, Thou shalt love thy neighbour as thyself, and commands the individual to look upon the whole world of mankind, beyond the limits of his caste, as impure, his own caste people as pure. The hatred for sin which God would have us cherish, is supplanted by an intense and ever-watchful feeling of alienation from men of other caste. We are told that exclusion from caste is the greatest of all punishments; a man might as well be dead, as be *discasted*. Well, upon whom is this capital punishment inflicted? Upon those who have committed some crime against God or against humanity? No, it is inflicted upon those who have been to Europe, and upon those who have eaten with such after their return. Can any greater tyranny than this be conceived of? How can any one for a moment suppose that He who created man, and made him gregarious, and gave such tremendous power to society, gave it to be used *in this preposterous manner*? Is it not evident that the caste system is in absolute antagonism to the marked law which at this day is bringing all nations and tribes into communication, and to the truth which all are now forced to recognize that God has made of one blood all nations of men that dwell upon the face of the earth?

Foreigners are barbarians; worse than that they are a polluted race; to eat with them is to cover ourself with infamy; this is what caste says. Mr. Mahiputram Roopram braved all this, went to England, returned, was excommunicated, the people that ate with him were excommunicated, yet he managed to live on for seven years enjoying the respect of sensible men. His position was a very important one; very much depended on the maintenance of it. Every day that he stood fast, showed the superiority of conscience to an arbitrary and tyrannical law; and his protest was silently and fatally telling upon the system that repudiated not thieves and adulterers but men that dared to do right. Others were encouraged to go forward and do likewise; day by day the little phalanx was increasing, and it became more evident that the days of Caste were numbered. But alas! Mr. Roopram has given in; he has performed the rites demanded by his caste people and been re-admitted. These rites were of the nature of an atonement; they implied a confession of sin; they rendered homage to the purity of caste.

In a letter to *Native Opinion* he says he does not believe that going to England is a sin, and is ready to go again. He says, it is superstition in his caste people to impose a penance on account of it. But they knew that he so regarded it. He says it is he that has gained the victory; for they have given up their belief that the sin is an unpardonable one, and have actually pardoned him.

"I believed from the beginning and do believe still that persons entirely separated from their community, that is, out-castes, lose much of their power of doing social good and effecting or assisting social reforms, and that it is the duty of all dispassionate reformers and well-wishers of their country, to make allowances to the prejudices of his caste people and countrymen. A patriot, in my humble opinion, is bound to do acts which he believes to be quite unnecessary if he conscientiously belives that those acts will tend to or lead to the welfare of his country. Fifty years ago Brahmans from the southern coast visiting Bombay were considered defiled, and had to undergo purificatory ceremonies, but now freedom and enlightenment have asserted their claim, and Brahmans from those parts coming to live in Bombay and returning to their native country are considered quite innocent. In the same way fifty years hence no Brahman visiting Europe will be considered defiled or required to go through any purificatory ceremonies, or to take the Panchgavya, if the way to that grand seat of learning and arts, enlightenment and power be once opened without closing for ever the doors of caste and community, and without causing social separation until death from all who are dear and near to the traveller's heart. It is not necessary for me to dwell here upon the vast and numerous benefits of visiting Europe.

"It is my conviction that the opinions of those who write against me in the newspapers are wrong and harmful to the country at large. But most of them write, I believe, for what they suppose to be public good, and not from selfishness or personal enmity. They are, with some exceptions, mistaken enthusiasts and fanatics, deceiving themselves, and through that deception, misleading the public regarding my motives. What I have done was morally right and good. I bear the outpouring of their wrath upon my devoted head with perfect calmness, because, I fully believe that my acts under discussion, are innocent, and will lead to the good of my country."

We have no doubt that Mr. Roopram thinks himself every way justifiable in what he has done. We believe he has even been advised by Europeans to pursue the course which he has pursued. We agree with him that great social organic evils cannot be battled with by mere audacity and defiance. No concessions can however be made to them which involve the sacrifice of principles. Mr. Roopram thinks there is something in caste that makes it very desirable that a man should enjoy its countenance and membership. He therefore voluntarily identifies himself with it. Having, in the providence of God, been detached from it, he has deliberatly purchased for himself a new place in its bosom. His conduct is very different from that of those who have never been put out of it. He believes it to be a system of iniquity, tyranny and superstition; he longs for the extirpation of it; yet he actually pays it the homage of eating the five natural excreta of the cow, in order to be one of the upholders of the system. It does not seem to us that his acts and words are congruous. May we do evil that good may come? May we act as though we valued highly the benefits conferred by a system, at the same time that we use language implying a wish for its destruction?

But after all it appears that Mr. Roopram has only got as it were into a suburb of Caste. The caste people at Ahmedabad have refused to sanction the restoration granted by those of Surat, and have actually excommunicated the whole of them!

MEDITATION.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men. Col. iii. 23.

'Heartily' is an expressive English word, and very suitably employed here to set-forth an important characteristic of all Christian activity. The Greek may be more literally

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rendered 'from the soul.' The Apostolic exhortation is specially addressed to servants, Christian servants. This matter of service is one that we all need to understand. Some are servants ostensibly and by vocation; some not ostensibly, yet really, being in so far dependent upon others that they are obliged to have reference to their will. But we are all of us more or less dependent upon each other, and our interests cannot be disentangled from those of others. But above all, we are the servants of God; we have to do the will of our Father in heaven; one is our master, even Christ; and we consequently need to study this matter of service and see what belongs to the truest and highest conception of it.

To do a thing heartily is to do it with heart, with the consent of one's own will, with choice, and therefore with energy and the consecration of our best abilities. For a servant to do heartily the things which his master requires him to do, implies that he has made his master's will his own with respect to these things. He does not do them because he is obliged to do them, reluctantly, grudgingly, with half a will. Looking at him you would say he is doing what he likes. Or if the thought came into your mind that it is only to get praise, and that he would do things differently when no one should be looking on, just manage to follow him when he does not suspect it, and you will find the same alacrity, cheerfulness, whole-heartedness in all his service. But why should he take such a liking to his service? His master is perhaps a heathen man; an unreasonable *man it may be; requiring many things* done that are neither profitable to him, nor others; how can the Christian servant be expected to do these heartily?

The Christian servant is the servant of Christ. He believes that he is where he is, providentially; that He who has assigned him this station, has assigned him the duties of it; that Christ requires him to discharge faithfully those duties. Let it be a trivial or an unprofitable thing that is ordered by the earthly master, so long as it is not a sinful thing, it is the privilege of the servant to receive the commission from Christ himself, and to feel that he is pleasing the Lord of all by the hearty performance of the assigned duty.

Now we are all called upon to perform duties that belong to our station in life, and to the relations which we providentially sustain to others; and some of these, it may be, do not harmonize with our Christian tastes; they are irksome because they seem to be so far away from the spiritual life and from true profit. If we find, however, that they are part and parcel of the obligations that belong to a position in which Christ has placed us, and in which we are called to show ourselves his disciples, let us do them *to him*, realizing that we have his approbation in the doing of them and let us do them heartily.

As to the Lord. There is nothing whatever that we are called to do, that should not be gone about with a feeling that we are doing the will of Christ our Saviour. Our new life, the whole of it, with all its details, is to be steeped in this principle. Whatsoever is not of faith is sin: *i. e.* whatsoever may not be done with the feeling that it is the will of Christ, we may not do at all. All duties are to be taken from his hand; and in taking them from his hand, we are to take with them grace and strength to do them acceptably. Without me ye can do nothing; for my sake you are to do every thing; by my help do all.

Blessed are they who are enabled to do heartily what they do. They work, others only half work. They live, others only half live. Labor is wonderfully lightened by a consenting heart. Examine into this matter of toil, care, weariness in service; you will find that what makes the burden is that only half the man is given to it; the powers are partially rebellious, because the task is believed to be excessive, the support inadequate, the reward dubious and remote. But do it unto the Lord; bring it to Christ and receive it from him. You know that he imposes no undue burden; that he withholds no needed strength; that his smile of approbation is given at once; that eye hath not seen, ear heard, heart conceived the things prepared for them that love God; in this way let faith hearten you for the thing to be done. Be strong in faith, giving glory to God.

Ah, it is very easy to enjoin this, you say, but I find in myself an inability to do heartily what things I as a Christian am called to do, if they run counter to my natural inclinations and my fixed habitudes. The great need that I have is a power to do heartily the assigned tasks. Where am I to get this?

You do not know Christ as you need to know him. Perhaps I would not be able to tell you any thing new about him; you know him intellectually; but you need to have such a heart knowledge of him as will constrain you to do with zest and alacrity whatever he says. Paul was a hearty worker; what made him such? did he live upon his old ideas of Christ? no, he counted all but loss for the excellency of the knowledge of Christ; he pressed forward into a fuller experience of Christ's love. It is useless to be scolding and upbraiding the heart; this kind of discipline effects little; like a wilful child the heart laughs at the most moving representations that you may make to it. Take it as an incorrigible thing, to the cross; occupy yourself with the love of Christ which passeth knowledge; get that love well shed abroad in the heart; you will then find in yourself a new heart, and will do heartily what you do, as unto the Lord.

NOTES FROM AN INTERLEAVED BIBLE.—

Psalm II. 2. 'Against Jehovah and Messiah.' Governments that refuse to be bound by Scripture principles and precepts; whose laws give liberty where the Bible withholds it, lays obligations where it lays none, imposes disabilities on men because of their conscientious attachment to the Gospel. A Government sets itself against Messiah when it takes a particular denomination into close alliance, subjecting others to penalties, moral or material. The glorification and the stigma both run counter to the government of Christ. Especially do governments set themselves against Christ, when they patronize and support Anti-Christianity, Idolatry, Mahomedanism. What does Messiah think of the exclusion of the Bible from Government schools?

4. Either God's laws must give way or theirs. His authority or theirs. How preposterous to suppose they will eventually triumph.

5. 'Then.' When? After they have fully manifested their opposition.

6. 'Holy hill.' Where the Holy Spirit is pre-eminently present. Literalists might have expected that Messiah would be placed in some form of royalty on Mount Zion. The anointing was at Jordan by the descent of the Holy Ghost, more strikingly on the day of Pentecost. But there shall be a manifestation of the Son in kingly glory, more universally public.

8 'Ask of me.' Prove me that I do really regard thee as the Son. Not by seeking to change stones into bread. 'Thine inheritance' as Son. Public recognition by the Monarch of the Son as heir to the kingdom. Joint-heirs with him. Rev. II. 26,27.

9. The rod of iron identifies this with the manifestation of Rev. XIX.

10. Before Christ takes unto him his great power, the rulers of this world are notified that authority belongeth to him, and are invited to submit peaceably. The three frogs that go out to the Kings of the earth (Rev. XVI) aim to hinder them from doing it.

12. Blessed are all they who recognize his kingship in the days of his obscurity.

LECTURE.

THE CAUSES OF THE PRESENT INFLUENCE OF THE CHRISTIAN RELIGION.

A Lecture delivered by the Rev. C. I. Cameron, at the Free Church Institution, Bombay, October 25th, 1867.

(Continued from our last.)

One of the first points which strikes us is the universality of the character and aims of the Christian religion. A peculiarity of man is his fitness to become a dweller in every clime. Christianity is in this respect truly fitted to become the religion of man. It is not, nor intended to be, the religion of a country or tribe. The field is the world; and the commands, exhortations, prophecies and claims of its Founder and His apostles, ever express or imply this. The "standing orders" of the Church are, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And Christians to be consistent can never rest satisfied while any part of the field is unoccupied.

It is adapted to all climes and countries. Other religions are to a greater or less degree localized. Judaism had its Jerusalem and its temple. Mohammedanism has its Mecca and other sacred places. Hindooism has its Hoogly and hundreds of shrines. Christianity alone stands connected with no locality on earth. Its temples are living human bodies where the Holy Spirit dwells. Its only Holy place is in Heaven, whereinto Christ our Forerunner has for ever entered for us. The salvation which it brings is offered upon acceptance, and is not rendered more accessible by visiting church, temple or shrine.

It is also adapted to all conditions of men. It is no more the religion of the rich than of the poor, nor of the poor than of the rich. Exacting to the last mite where obedience can be rendered, for the very reason that its exactions are not so much per cent, but all, it never demands what cannot be given. It demands the heart and what the heart gives; not always the most easily bestowed certainly, but always the most accessible. In its peculiar arithmetic, the heart-gift of a few pice and of lacs of rupees have precisely the same value. In its peculiar harmonies the praise of a Christian congregation floated heavenwards on the swelling tones of the organ is, as to its spiritual value, on a level with the uncouth hymn uttered by the harsh, untutored voices of a few Christian poor met in an attic or cellar.

It has no caste. Socially, it teaches us to render honor to whom honor is due. Spiritually, it knows no distinction between peer and peasant. The subjects of its power form one great brotherhood, and at the Lord's table, the expressive emblems of our common Christianity, the highest and the lowest sit together.

Now if this adaptation to all nations of men and all conditions of life, be not a reason why Christianity must be adopted by all, it does away with a most formidable barrier, and renders at least possible in the case of Christianity what from their very nature is impossible in the case of any other forms of religion. And while this peculiarity must prove distasteful to those who have nothing to recommend them but the pride of rank and pedigree, it will ever be acceptable to the simple-minded, the humble and the true.

In this brief review I must not overlook the compatibility of Christianity with human progress. The progress of science is fatal to every

other professed revelation. Unfortunately for the permanency of these revelations their authors introduced the ideas of their age and country concerning Geography, Astronomy and other sciences, claiming for these ideas the authority of Deity. Modern science makes short work of these revelations, and the authority of the systems with which they are connected of course falls with them. The Bible is beyond the field of science. It professes to teach nothing but the way of salvation; and with a consistency which seems to me only explicable upon the ground of its Divine-authorship, keeps undeviatingly to its object. Whatever scientific allusions are introduced are entirely incidental and intended to illustrate some point in the general scheme. Even the first chapter of Genesis, much as has been written about it, must be regarded not in a scientific but a theological aspect, the substance and design of which is expressed in the first verse, "In the beginning God created the heaven and the earth"—thus at one blow striking at the roots of Atheism, Pantheism and Polytheism. The consequence is that the crushing power of science cannot fall upon the Bible. The answer to every objection on this point is, "The Bible neither teaches nor pretends to teach scientific truths, and therefore cannot teach scientific errors." And if in subjects intended to be universally intelligible it speaks in the common language of the race, whether that language be scientifically accurate or otherwise, no one but a man deficient in common sense will object to it. Scientific men may therefore be Christians, and many of the most eminent savans of the present day are so. But a scientific man cannot be a Hindoo, a Parsee, or a Mohammedan, because the direct teaching of all these forms of religion, is in many cases utterly irreconcilable with science.

But Christianity is not a mere negative element in human progress. You will not admit what I believe and would assert, that it is the mainspring and root of all progress. Nor will I dispute the point as it is not material to my present purpose But every intelligent man will at once concede, that Christianity has greatly aided the objects of civilization, by bringing the influence of an enlightened conscience to bear upon all human actions The Bible teaches that Christians are not of this world; that they are fellow-citizens with the saints and members of the household of God; and that their country and home are in heaven. But it teaches also that every Christian has a work to do in the world, and that he is bound to do that work to the best of his ability, whether it be directing the affairs of government, preaching the gospel, or studying the stars. Christianity is thus peculiarly fitted to become the religion of the present age, which, from whatever source it has got the idea and on whatever points it may be sceptical, believes at least in the Gospel of progress.

But the most powerful of all causes is the response which the method of salvation through Jesus Christ meets with in the deepest consciousness of man's nature. The consciousness of sinfulness and ill-desert, the dread of punishment, and the conviction that reparation is necessary, is all but universal among men. Some individuals of that unfortunate portion of our race who seem appointed to the wrong side of every question in the great Debating Club of the world, have denied this. But consciousness is the most difficult of all things to be imposed upon, and after we have listened to the best arguments from such men

> "Like a man in wrath the heart
> Stands up and answers, "I have felt."

Humanity has given utterance to this truth in a thousand different ways, by blind gropings and inarticulate groans. What is the meaning of the sacrifice so prevalent among widely different tribes? Is it not this? "We have sinned and deserve to die. Here is something as a ransom for our life Spare us, O Thou Judge of men!" This language of human consciousness was suppressed in India, but only to find expression in another and sadder form—pilgrimages, mutilations, swinging festivals, and other hideous austerities.

Christianity fully meets this instinct of guilt and foreboding of punishment. It does not attempt to refute it. It tends immeasurably to strengthen it. But it shews at the same time how guilt may be taken away, punishment averted, and holiness obtained, through the sacrificial offering of Jesus Christ, and the sanctifiying influences of the Holy Spirit. And poor tempest-tossed souls, that have tried all human methods of obtaining peace, turn with a yearning hope to the good news of pardon and peace through the Cross of Christ.

In this also we find the strongest prophecy and assurance of the certain success and ultimate triumph of Christianity. As long as there are burdened hearts, and weary, seeking souls in the world, there will be those who will respond to the call of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest." And those who have found rest will speak with a fervour and power, which the consciousness of peace with God can alone bestow, and which of all human oratory must ever remain strongest.

In intimate connection with this is the personal influence of the Lord Jesus.

The universal conscience of civilized countries, consciously or not, has been educated by Christianity to a nice perception and high appreciation of moral beauty and truth. It may be safely said that in a Christian country not one can be found at the present day, whatever his character be, who would express admiration of the gods of Greece and Rome, or find in their character any thing but ground for reprobation. It may be asserted with equal confidence, perhaps, of this assembly or any other composed of educated and enlightened young men in India, that not one can be found who would pass a eulogium upon any of the gods honored and worshipped in the popular Hindoo religion, or hold up his character as a fit model for the imitation of a civilized community.

The case is very different with the Divine Founder and Head of the Christian religion. For a thousand years men have been endeavoring to rise to the height of His moral character, and have been unable. Even the bitterest enemies of His religion admit this. The Atheistic or Deistic writers of a few generations ago could speak sneeringly and disparagingly of Jesus. Among modern writers of respectability there are none that dare breathe a word against the purity and grandeur of his charecter Indeed no writers speak in terms of higher eluogium or more unbounded admiration of the character of Jesus than the infidel writers. Theistic or Pantheistic, of modern times.

Nor is it only among Europeans, long accustomed to Christian modes of thought and feeling, that the name of Jesus of Nazareth is reverenced, and his life extolled as the noblest the world ever saw. Among the earnest truth-seekers of India it is the same. The low and the ignorant who love darkness rather than light, speak slightingly of him. The true-hearted see in him the grandest conceivable ideal of virtue. I doubt not but the name of Jesus as a man, even now commands greater reverence among all the intelligent class of Hindoos, than any or all of their own gods. Listen to what one of these heroes of truth, one, who I believe is struggling and stumbling on to the light through the meshes of inherited social difficulties and the mists of inherited superstition, and whom I pray and believe God will yet lead into the light and liberty of his own children. He says, "Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural honor to Jesus Christ and Him Crucified? was not He, who by his wisdom illumined, and by his power saved a dark and wicked world—was not He who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not He above ordinary humanity?" Again, "The two fundamental doctrines of Christian ethics which stand out prominently above all others and give it its peculiar grandeur and preeminent excellence are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully He preached! How nobly He lived! What moral serenity and sweetness pervaded His life! What extraordinary tenderness and humility! What lamb-like meekness and simplicity! His heart was full of mercy and forgiving-kindness; friends and foes shared His charity and love! And yet on the other hand, how resolute, firm and unyielding in His adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God."

So spoke Keshab Bauboo Chunder Sen in May of last year in Calcutta, amid the enthusiastic applause of a crowded Hindoo audience. Of which of the deified heroes of India, we ask, could this be said? Which of them is there, whose character, faithfully rendered, could call forth the enthusiastic admiration of an enlightened audience? Yet this is now the universal testimony of friends and foes concerning the man Christ Jesus. Need we wonder that the Christian religion makes progress when the character of the Founder commands such enthusiastic homage from the lips of enemies!

While the personal influence of Jesus of Nazareth is great and increasing among those who have no faith in Him as the divine Savior, there is no power that exerts such an influence on the Christian Church as the realization of a present, living, almighty, and all-loving Head. This was for a long time forgotten or overlooked. In the grand doctrine restored to the Church at the Reformation, of an atonement through a Redeemer, who gave up his life to accomplish the object, the death and suffering gradually became the central points of attention, until the risen and everliving Prophet, Priest, and King was eclipsed. "He died for our sins" summed up the religious faith of many; and with this sublime *half-truth*, the Church was fast becoming—indeed in many instances had become—a mass of dead orthodoxy, from which all conscience had departed, and with it all power and will to work. What saved the Church from this death was the completion of the truth, "He rose again for our justification." The words of a risen Savior came back to the Church from Patmos. "I am He that liveth and was dead, and behold I am alive for evermore." It is the faith of a risen Redeemer, now living and acting, ruling the affairs of the Church, and looking to every individual member of it for the discharge of his high responsibility, which morally has saved the Church and restored to it its early power. Without this Christianity, with all its grand, moral and spiritual truths, would have sunk to the position of a circumscribed, if not exclusive sect, without will or power to work out its glorious world-wide destiny. This truth is now realised, more fully perhaps than ever it was since the days of the Church's first love. The Church is awake now under the consciousness of the eye of her Redeemer, her living Redeemer, Priest and King. She has entered upon her work in earnest, and her work prospers. Is it wonderful that with such a faith Christianity should have such influence in the world—that its vigour should be irrepressible, its power all-victorious? With a Redeemer, who for the great love wherewith He loved us, died to save us—bought us with His blood to be His for ever, a chosen generation, a royal priesthood, a holy nation, a peculiar people, and who now lives as the Sovereign Lord of the universe, to strengthen, guide, and encourage us, and who commands us to make known his love to every creature under heaven—the wonder is, not that the influence of the Christian religion is so great, but that every one who bears the name of Christ, is not a messenger of mercy, burning with zeal to make known the love of which he has felt the power.

We should mistake, however, if we rested satisfied with this explanation and supposed the causes which have been mentioned sufficient of themselves to explain the phenomenon into which we have been inquiring. They are means, not effective agents; the operating organs of a spiritual body—the hands and feet, the eyes and ears, the nerves and brain, if you choose, through which energy is put forth and work is performed. Yet something more is wanted in a human body than those useful organs which we have enumerated. They would serve but little purpose without the vitalizing and superintending soul. So the moral means employed in the spread of Christianity are of themselves inadequate. A mighter agency is required for the conversion of the human race. What is it?

The Bible, the book of the Christian revelation answers the question. *It is the Spirit of God.* This book informs us that God created the human race in a state of perfect holiness. But sin entered into the world and man became degraded in all his faculties. God has proposed of his infinite mercy to restore the race to its original condition. To accomplish this, He sent His son Jesus Christ into the world to reconcile man to Himself by His death, and teach the one universal religion characterized by such excellence, and recommended by such evidences as are calculated to obtain acceptance for it with men. But it is one of the points which the Bible expressly teaches, that in addition to the employment of these moral means God directly interferes by his Spirit, as far as an infinite Intelligence can interfere consistently with the liberty of finite intellects, to produce faith, repentance and sanctification in the soul.

Missionaries go forth to all the nations of the earth, the Bible is translated into every known language, the Gospel is preached among all tribes of men, schools are organized and taught, the civilization which has sprung from the Gospel is im-

parted to savage and semi-civilized nations, constant uninterrupted activity prevails. But this is only the gross, outward body. Behind all, invisible and intangible, is the Spirit of the Living God, the Creator of the ends of the earth, the common Father of all the tribes and nations of the human race, influencing the hearts of men every where, and bringing them into subjection to His Gospel.

This is the account which Christianity gives of itself, and I think it not only satisfactory but indeed the only rational explanation which can be given of its wonderful success in the world.

If we look only at the external means employed for the propagation of Christianity and contrast with these the end in view, the incongruity appears almost ridiculous. The object is openly and avowedly nothing less than to establish a universal empire over the souls and consciences of men, to break down the barriers of caste, nationalities and races, to fuse the different tribes and ranks of men into one homogeneous people, and accomplish what kings and conquerors have never accomplished—bring men to acknowledge a common Father and a common brotherhood. The object is vast beyond what human intellect in its widest grasp dared ever propose. And what means are employed to accomplish this? Words written or spoken—nothing more. Well might the first proposal of such a scheme be met with shouts of derisive laughter. The time for laughter has indeed passed. Christianity has proved, even at this stage of its progress, that its boast is not a vain boast, its object not a madman's dream. The foolishness of God has already been proved by the most unanswerable of all proofs—the proof of facts—to be wiser than the wisdom of men. What ancient philosophy and Moslem brute force has not been able to accomplish, Christianity has already so far accomplished, that there is nothing absurd in the supposition that it will complete. Its pretensions are therefore no more fit subjects for laughter. After it has gained a bloodless victory over a third of the human race, even men whose prejudices are stronger than their reason may well begin to see, that however inadequate the outward means may appear, there is a probability that the other two thirds may be conquered. Yet on this very account is the inference more irresistible, that behind the manifest causes which contribute to its success, there is an almighty, ever present and undying Power acting in its favor.

A plausible objection may be made to this explanation. If the partial success which has attended Christianity be owing to the agency of a supernatural and omnipotent Power, how is it that it is only partial? Why did not God long ago convert the whole world to the faith and practice of Christianity? The answer is, That men are not machines. If the human race were a set of timepieces out of order, we might impugn the skill or power of the Maker if he did not or could not put them right. But men are not clocks, but intelligent, rational & responsible beings, and this intelligence, rationality and resposibility are the conditions of humanity, and nescessarily imply that man has freedom of choice and action. The question then is not what God can do, but what he can do consistently with the definition of man. To put all men right like so many clocks, to force upon all the universal religion and the salvation which it brings, would be to unmake what God has made, to dehumanize humanity and reduce it to the definition of irrational life or dead matter—an issue which we have no right either to desire or anticipate. That God has not converted the world is just because the world has not chosen and does not choose to be converted by Him. That so much of it has been converted is because a more than human power has been engaged in a struggle with human spirits, and made them yield to its influence in a manner perfectly consistent with the definition of man.

This then I conceive is the true and essential cause of the prosperity of the religion of Jesus. In itself possessing the character of true greatness and the best elements of success, its dependence in the battle against sin is not in its moral excellence only, nor chiefly, but upon God whose religion it is. If this be so it shall prosper. Its cause is the cause of truth—essential, eternal. Men may oppose and reject it, but it is not to its disadvantage but to their own irretrievable ruin.

Let me impress upon you, my young friends, the importance of this subject. To ignore the question and act as if no such power as Christianity was in existence, you, of course, are at perfect liberty to do. But such conduct must be followed by certain consequences. You will justly lay yourselves open to the charge of bigotry and of the want of that large-souled liberality so essentially necessary to the character of every true student. If you give but a partial attention to the subject, and regard as of secondary importance a moral or spiritual force which now exerts the most powerful influence of any in the world, you exhibit conduct equally unworthy of the students of history and the observers of the phenomena of human existence.

It is no objection that upon these grounds, other forms of religion, Hindooism, Boodhism, Mohammedanism and Parseeism, to a geater or less degree, claim your attention. No doubt of it. They are exhibitions of human heart and intellect, and illustrate the history of the human mind. Only if they claim your attention as dead or dying forms of belief that once exerted a wonderful power upon different races of men, and still exert a waning influence, surely Christianity, as a living form, with its self-assertive and obtrusive vitality, demands much more, and much more serious attention. The savans of Europe and America do not shirk this inquiry or consider the subject a matter of indifference. There is no topic that has lately received such attention, excited such inquiry, or called forth so many able works as this.

But I should be sorry to leave the subject with these remarks. There are other and higher grounds upon which I would beg to impress its importance upon you. Religion is in many points just like any ordinary subject of thought. You may attend to it or not just as you choose. There is no compulsion in the case. And you may give it as careful or as partial attention as you are disposed. In this also as in other things certain consequences follow neglect or inattention. There is nothing to prevent a man from neglecting his business, but he must suffer the consequences which such neglect necessarily entails. Neglect of religion is also followed by certain consequences. But here arises a vast and awful difference between religion and all other matters. Neglect of other things brings temporal inconvenience. Neglect of religion entails eternal ruin.

Christianity comes to you under peculiar circumstances and with peculiar claims. It comes as that form of religion found in intimate connection with the highest forms of civilization, and in which minds of highest type have found their solace and happiness, and therefore brings at first sight a strong presumption in its favor. It claims to be the only true religion, revealing the only living and true God, and the only mode of salvation through faith in a crucified and risen Savior. In support of its claims it presents such evidence as is fitted to convince every unprejudiced mind, gives abundant proof of its Divine origin, and points triumphantly to the effects of its teaching. At the same time men are at perfect liberty to accept or reject it, only that it insists upon this, that the result of accepting it is eternal life, and the inevitable consequence of rejecting it is eternal death.

Have you then examined Christianity with its high pretensions and awful, inevitable claims. Have you come to the deliberate conclusion that there is not a shadow of evidence in its favor? Then, I suppose, you can deliberately and for ever renounce any part or share in the glory and honor and immortality which it brings to man, and as deliberately welcome the death of which it warns you? *But if after all it be true—what then?*

Epitome of News.

SATURDAY, November 2, 1867.

—The Overland Mail closes on the 14th, at 2 P. M.

—*Hindoo Patriot*; Mr. Justice Phear and the Doorga Pooja festival at Krishnagur: "He approached the Hindoo temple just as he would his own. He shewed the same veneration, the same humility towords *Doorga* as he would do in a Protestant Church to Christ. In recognition of his goodness and respectful spirit, he received the benediction which the Rajah's *Gooroo* (the spiritual guide) offered by handing him a sacred garland."

—*Punjaub Times*: "A serious collision is expected to take place this day or to-morrow at the sacred tank of Amritsur, should the Kooka leader, Ram Singh, offer to bathe in it with his followers. The 'orthodox' Sikhs are in a state of the most violent excitement about the contemplated profanation of their sacred waters, and it is even said that the Dewali will not pass over at Amritsur without bloodshed. Ram Singh, a better Sikh probably than his enemies, has of course every right to perform the ceremonies of the Sikh creed at the common rendezvous. We have also been told that in order not to give rise to tumults, natives have been prohibited from smoking in the streets during the time of the Kooka's visit to Amritsur.

—*Bombay Gazette*: "A census of the population of Berar, is to take place on the night of the 7th November, this being the first time one has been ordered in the province. The inhabitants in the districts have all sorts of absurd rumours about it, among others that their women are to be collected for the *Sirkar*, to put them to school, after which they will get European husbands."

MONDAY,—November 4.

—*Bombay Gazette*: "From Muscat we learn that the reigning Imaum, Syud Salim, though he has been relieved of the presence of his uncle Syud Toorkee (who two months ago was in arms against him, and was only prevented from attacking Muscat through the intervention of the British Political Agent), is not yet altogether free from difficulties. Another of his uncles, asserting—what is pretty generally believed—that the Imaum himself shot his father that he might come to the throne, threatens that, if the British do not send back Syud Toorkee, he himself will rise against his nephew and depose him. We believe, however, that Colonel Pelly, our Political Agent in the Persian Gulf, is of opinion that no attempt will be made to carry this threat into execution. When the Imaum's father was shot, his Prime Minister, Hadjee Ahmed, fearing the same fate, fled to Bunderabbas; but the Imaum has at length prevailed upon him to return,. The Sultan of Zanzibar, it seems, still holds to his determination not to pay tribute to the Imaum."

—The *Indian Daily News*: "We take the following from the *Telegraph Gazette* issued at 4 P. M. yesterday:—' Indo-European line Kurrachee 28th October. Telegraph communication is interrupted with all Stations in the Pontifica States."

—China news, via Galle: "Ratifications of the Belgian treaty were exchanged at Yeddo on September 12th. The U. S. Squadron is reported to have sailed for Formosa to co-operate with Chinese troops in chastising savages who massacred crew of *Rover*. Another heavy typhoon visited Hongkong on 1st October. Fearful inundations at Manilla."

—Dr. Bhau Daji has been examining the Jain libraries, which have been hitherto unexplored, to see what light they shed on the early history of India, and gives the result in a communication made to the Asiatic Society of Bombay, Oct. 10th.

—A destructive Cyclone at Calcutta, Nov. 1st, is reported.

—*Times of India*: "A school for native girls has been opened in the Fort under the patronage of Mr. Dwarkadass Vussonjee, who has contributed Rs, 30,000 for its support."

"It is reported that an offer of Rs. 19,00,000 has been made by a number of merchants for the purchase of the Mazagon Land and Reclamation Company's property."

—The *Bombay Saturday Review* regrets that Dr. Leith has not been made a Knight Companion of the Star of India, for the important sanitary improvements effected by him in this Presidency.

TUESDAY,—November 5.

—The *Sindian* learns that the Khan of Khelat is in great straits through having assassinated his own father-in-law, and other men of note. The Khan has fortified himself, in Khelat, in the dread of hostilities with the hill tribes, who burn to avenge the outrage, and some of whom are rising already.

—*Weekly Review*: "The Free Church of England movement is countenanced by the pastors and the congregations of the Lady Huntingdon Connexion, and has developed from them, though it seems to aim at becoming a distinct movement. It is organised into a Conference, which superintends about forty congregations, and several mission stations. Their pulpits are supplied by ordained pastors and preachers on probation. There is also a staff of lay preachers named exhorters, who are recognised by the Conference. At a recent meeting the Conference sanctioned the issue of a Hymn-book, a revised edition of the Prayer-book, and a Confession of Faith, consisting of a selection of the Articles of the Church of

England. The *Free Church of England Magazine*, published monthly, advocates the principles and diffuses information among its members."

—„A rumour was current yesterday," says the *Italia* of Naples of the 19th, "that Saint Januarius would not this year perform his accustomed miracle, in consequence of the heretics and excommunicated persons who are at the present moment forming impious plots against the Holy Father. The saint would not, however, inflict such an affront on his native city for the few hairbrained men who are now committing heaven knows what sacrilege. This morning, indeed, St. Januarius rose earlier than usual, and at half-past nine the blessed blood was in a state of liquefaction in the miraculous phials. A cannon-shot announced to the twelve quarters of Naples that St. Januarius had performed the miracle promptly."

—The present king of the Hawaiian Islands is slowly dying, and after his death, says a San Francisco paper, the choice of the nobles and of the people will probably fall upon Mrs. Bishop, whose name is most frequently mentioned in connection with the Hawaiian succession by those who are well-informed in Sandwich Island politics. Mrs. Bishop is a lineal descendant from one of the powerful chiefs who were rivals and coadjutors of the great Kamehameha who conquered the islands and compelled an accknowledgement of his sovereignty, like a royal old usurper as he was. Of superior intellectual endowments, excellent education, a mind improved by travel, popular among the natives, it is thought that Mrs. Bishop has superior qualifications for the position to which her rank and station seem to entitle her. In the event of an election, she will be sure to receive the support of the nobles or chiefs, the missionaries, the foreign residents, and, through these, the whole people of the islands. Mrs. Bishop, though a pure-blood descendant from a powerful chief, is the wife of an American banker at Honolulu."

—*Weekly Review*:—"The Rev. Dr. Norman M'Leod visited her Majesty on the 19th, and he and the Home Secretary had the honour of dining with her and the royal family on the following day. On Sunday last her Majesty attended Crathie parish church. The sermon was preached by Principal Tulloch, of St. Andrew's, who dined with her Majesty the same evening. Her Majesty during her sojourn in Scotland has spent much of her time in short drives in the neighbourhood of Balmoral, and in climbing the lesser hills in its vicinity."

—The *Church Review* (Ritualistic organ) is glad to hear that, since the issue of the Ritual Commission report, thirty parish priests have begun to wear the vestments. This is owing to the report's having convinced them of their legality.

WEDNESDAY,—November, 6,

—*Times of India*; telegram, Calcutta, Nov. 4: "The loss of life from the cyclone on Friday night is greater than was at first anticipated, the number being now estimated at over one thousand. The cyclone has not resulted so much in damage to the shipping as on shore, and it is expected that great devastation has been caused in the interior of the country. Considerable damage has, notwithstanding, been done to the shipping:—four vessels are ashore; the *Nancy* is unreported; and great uneasiness is felt regarding vessels that were in the Bay of Bengal during the cyclone."

—Same: "The deep disappointment that must be felt by all lovers of freedom in hearing, as announced by telegram, that the fratricidal flag of France again waves over Papal Rome, is somewhat moderated when it is seen that the Emperor has put himself even diplomatically in the wrong. It is he who has violated the Convention, and not the Italian Government, therefore on the tedious negotiations which must now ensue, the Cabinet at Florence can claim, and will receive, the full moral support of all liberal European statesmen. Of course Garibaldi who had always denounced the Convention was not in any sense bound by it. He is a law to himself, and in his recent brave march he has doubtless been followed with the hopes and prayers of the vast majority of the Italian people. Ardent and devoted though he be,—there was no likelihood of his being so foolhardy as to throw himself against the French garrison; but we shall all now earnestly desire to hear of his personal safety."

—*The Sind News*:—"It is a very surprising fact that, after upwards of thirty years' experience of the Indus, no engineer has yet been found who could make a steam vessel capable of running on this river. Vessels are built in England, tried and declared to be all that is wished for, are sent to Kurrachee, again tried in the harbour and in open sea, a grand tiffin is given on board, and in open sea, a grand tiffin is given on board, *after* which the boat is pronounced better than any of its predecessors, its capabilities of stroke, steam-power, and knots performed per hour, are unprecedented, but by the time, or even before, it reaches Kotree, it is found to be a dead failure! Why is this? Are the persons who build the vessels incompetent or mere bunglers, or is the information which is sent from this country, incorrect or incomplete? It would be easy enough to send to England the lowest depth of water to be found in the Indus, as well as the highest, and we would be much mistaken if a vessel fit for every purpose was not sent out, but the English generally are gulls, taken in by any thing showy—look at Bourne's impossible train—but refusing anything practical if proposed by an uninfluential individual. Had the Americans or French possessed the Indus for even a portion of the time England has had it, a different result would have been the consequence, and instead of vessels leaving Kotree as they now do at rare intervals, a regular fleet would have been running bi-weekly, or perhaps daily; the whole of the trade from the Punjab and the countries beyond would have been brought down the Indus, fresh water native craft would have disappeared, and the port of Kurrachee would have been far different to what it is."

—*Bombay Builder*: "Plans and sections of the portion of the Neemuch and Delhi extension of the B. B. and C. I. Railway from Sunganeer to Nusseerabad have been completed by Messrs. Beaumont and Brown. The survey to Jeypore has also been completed by the same gentlemen, and a section of the same is about to be started. Mr. Duigan is working towards Agra, and a party under Mr. Collins proceeded on the 25th ultimo to locate the line. The whole of Mr. Richmond's party, we hear, have had very hot work of it. The extension of the line to the river Sabarmuttee at Ahmedabad, a distance of 2¼ miles, will shortly be commenced, tenders having been invited for the work. The railway bridge over this river which was designed by Mr. A. W. Forde, C.E., formerly Chief Engineer of the B. B. and C. I. Railway, has been let to that gentleman for rupees four and a half lacs. The design is said to be a very handsome one."

—The Pope, in his Allocution of Sept. 20th, says the *Debats*, "directs attention to the fact that he has already condemned several laws voted by the Italian Parliament, and, continuing to interfere in the political acts of the Government of Florence, he declares to be null and void the late measure relative to the liquidation of the ecclesiastical property. This is almost equal to declaring that the subjects of Victor Emmanuel are released from their oath of obedience; strictly speaking, it may be said to be the same thing. In fact, from the moment in which the Pope can declare to be void a law regularly voted by the Parliament, the faithful may on their side believe themselves to be not bound to respect it. The Allocution leaves to them the task of drawing that inference, which is arrived at naturally without any great effort of the mind. Europe therefore presents the singular spectacle of a Government publishing laws voted by a national assembly, freely elected, and which in consequence are obligatory on all citizens, and of a foreign Government saying to those subjects that the laws in question are of no value, and must be considered as not existing."

—There is a foot more water in the Vehar Lake than at this time last year.

—*Bombay Gazette*: "The following is a copy of a telegram that has been sent by the Quarter Master General of the Army, to a General Officer commanding one of the Divisions of the Army of this Presidency:—

'Regret to say that the Government of India have only sanctioned passages in the troop ships to the wives of officers of the British service, the wives of—(we omit the names) cannot therefore be provided with a passage.'

There are two things which we deeply regret to observe are made patent by the decision of the Governor General. The first thing that strikes the officers of the Army is, that the Viceroy of India makes a distinction between officers who serve in Regiments of the Line, and those who being equally good soldiers have the honour to hold Commissions in Her Majesty's Indian Army. This we deeply lament.

"The second point on which we feel bound to make comments is one which wears an equally grave aspect, viz., the narrow-minded policy of Sir John Lawrence, which has induced him as a statesman to betray a wretched jealousy, when reviewing the plans and arrangements made by the Commander-in-Chief of this Presidency who is a general officer of ripe experience, and one who has the good fortune to possess the confidence of his Queen, and the love of his Army."

THURSDAY,—November 7.

—The B. & B. S. S. Co's, Str. *Koina* arrived yesterday with English papers of the 10th October. Heads of inteligence:—Bands of insurgents are over-running portions of the Roman States. Several conflits have taken place with the Papal troops in some of which the insurgents are said to have been victorious.

Garibaldi, having left Caprera for Leghorn, has been again arrested and conveyed back to his island, which is now guarded by a Government vessel.

It is generally believed that a revision of the September Convention is being discussed between the French and Italian Governments.

The Empress Eugenie and the Prince Imperial have had a narrow escape from drowning near Biarritz.

The laying down of a French Atantic cable is said to have been resolved upon.

The King of Prussia has had friendly interviews with the Sovereigns of Wurtemberg and Bavaria.

It is again reported that Parliament will assemble in November to vote money for the Abyssinian expedition.

Mr. Thornton, C. B, has been appointed British Minister at Washington.

A special commission has been issud for the trial of the persons concerned in the Fenian outrage at Manchester. It will commence its sittings on October 28.

Considerable anxiety prevails in the north of England with respect to the movements of the Fenians. In London also there have been rumours of contemplated attacks upon volunteer armouries.

The Guards bandsman who was shot in Bloomsbury has died. Government has offered a reward of 300*l.* for the apprehension of the murderer.

The Irish Roman Catholic bishops have resolved not to accept a share of the revenues of the Established Church if it should be offered to them.

About 12,000 volunteers have been reviewed at Liverpool by the Duke of Cambridge.

Admiral Farragut is receiving great attention from the Lords of the Admiralty.

The tailors' strike is at an end, the men having returned unconditionally to their work.

—Mr. E. Frank, whose body was picked up under the Esplanade wall on the 30th inst. was dismissed from the Land Transport service, Oct. 18th. The verdict on the body was "Founddrowned."

—*Bombay Educational Record*: "There has been some discussion during the month on the extraordinary taste which English-speaking natives, and more particularly Parsees, have for the wretched trash of the Reynolds' school of writers. It would seem that some of these productions are thought well enough of to deserve translation into Gujarati. It must surely be known to men capable of reading at all, that the circulation of these stories is in England confined exclusively to the lowest section of the reading population, domestic servants and such like, and that no person with the least pretensions to taste or intelligence would read ten lines of any of them. In India it is asserted that many of the "educated" classes find their congenial food in this quarter. The highest native literary institution in the Presidency is said to contain well thumbed copies of Mr. Reynolds' classics, and to subscribe to his monthly publications. The Cowasjee Institute should certainly purge its shelves of works of this kind."

—*Times of India*; telegram; Calcutta, Nov. 6: Authentic accounts regarding the cyclone, now fix the number of lives lost at 1,015. One hundred and sixty-three brick houses and 21,231 tiled and thatched huts have been destroyed.

Three steam tugs have become total wrecks, and the China steamer *Thunder* and ship *Blenheim* are both overdue.

It is anticipated that it will yet be found, that a number of wrecks have occurred at the Sandheads, and the latest reports state that the shipping generally has been much damaged.

Great destruction of life and property took place at Port Canning, and the devastation caused by the cyclone over the Sunderbunds district was

very considerable, the crops being partially destroyed.

The distress is likely to be very great, and subscriptions from the public are called for.

—The *Bombay Gazette* gives the following account of the loss of the Steamer *Yamuna*: "The Yamuna left Aden on the afternoon of 19th September, and everything went on well till half past 9 o'clock on the evening of the 21st, when she struck upon a reef called Shab-el-Multhar. At that time she was running at the rate of 10 knots an hour, and consequently struck with great force, greatly alarming those on board. It was found that she had got on to the reef nearly to the middle of the ship, and soundings proved that while there was only three feet of water forward, no bottom could be found at 50 fathoms under the stern. The Captain immediately ordered out the boats, which was promptly done, only fifteen minutes being occupied in getting them ready and provisioned. During that night the crew were engaged in throwing out the ballast, but the ship was all the while rapidily making water. In the morning several efforts were made, by turning astern and other means, to get off the ship, but the rocks being right through her bottom she stuck so fast that all efforts to move her completely failed, and they were forced to abandon the ship. At eight o'clock, the passengers were all sent ashore to a little island called Jebbarah, the steward and a quantity of provisions being sent along with them, and in the afternoon, when the water was up to the deck, the captain, officers, and crew also left the ill-fated ship. The captain and chief engineer were the last to leave her. The whole company stayed for that night on Jebbarah, and next morning the ship had disappeared, and the only traces afterwards seen of her were the sky-light and some other pieces of wreck which were floating about. She must have slipped off during the night and gone down in deep water. About noon on that day (the 23rd) they left in the boats for Coombiddah, where they arrived in three days. On their arrival at that place the Captain chartered two buggalows, in one of which he sent the native crew on to Aden, and in the other took the European passengers and crew on to Jeddah, where they arrived after a week's sailing. In three days after their arrival at Jeddah, they proceeded to Suez in one of the ordinary Turkish steamers which run from Jeddah, and arrived at Suez in about a week."

FRIDAY,—November 8.

—Deaths last week, 232.

—Noticing the death of Lord Rosse, the *Times of India* says: "Birr Castle, his Lordship's residence in the King's County, has become celebrated by his ingenuity and enterprise in forwarding the interests of science. It was there in 1831 that he set up his first great telescope, a wonder in those days. He had worked at the manufacture of parts of this instrument with his own hands, and its great success in unfolding new fields of research for the eye of the astronomer to range over, amply repaid the labour and expense he had incurred. Lord Rosse, however, did not remain satisfied with what he had thus accomplished, the manufacture of a newer and larger instrument of improved construction was soon afterwards undertaken by him. The three foot speculum of the first was increased to six feet, whilst the focal distance had grown from twenty seven to fifty two feet. With this magnificent instrument, the aspect of the heavens became greatly altered, new spaces were brought under review, and what had previously appeared as hazy nebulæ now become visible as stars, whilst nebulæ, until then unseen, much of them new and remarkable, became distinct to the eye of the observer."

—Punjaub official announcement: "Kowra Khan who carried of Lieut. Grey, his son Jehangeer Khan, Yaboo Khan, and the remaining refugees, have been brought in, having been given up by the Moosa Kheyls under pressure of the allied tribes of the Kursanees, who brought him in. No collection has taken place among the tribes, and no lives have been lost. The tribes have been dismissed to their homes."

—In reply to a communication from the Madras Government, the Government of India has ruled that neither mission presses nor mission school teachers who get Rs. 1,000 or upwards per annum can be exempted from the operation of the license tax.

—*Indian Daily News*: "The latest meteorological report on Friday evening described the wind as heavy but rising; the sky as overcast, and the weather all along from Saugor up to the city was suspicious. There were very few, however, who anticipated the cyclone that swept over the city. The opera was the centre of attraction for the night. Between eight and nine the gusts of wind became more frequent and powerful, but notwithstanding every indication of an approaching convulsion, there was a good audience. About ten o'clock, however, the rattling of the corrugated iron roof of the building began to create some anxiety. The scenery was almost blown down, and very soon the performance slackened. About eleven, the wind blew most violently, and considerable anxiety was expressed as to the security of the building. It leaked freely, and the roof trembled and rattled under the influence of the storm. It soon became apparent that it was very desirable to vacate the house; but more than one gharry was turned over; drivers were not to be found, and notwithstanding all the energy of the police officers on duty, it was only at rare intervals that a gharry drove up to the door and then the chance of its being turned over was very great. How those who were left got home it is impossible to say; for towards two, and until three, the wind gradually increased in violence, and it was not until about half-past four in the morning that it abated. At dawn it soon became evident that the destruction was considerable. Heavy branches of trees, shutters and brickwork strewed the streets, and hundreds of dead birds were lying scattered about. In the southern division of the town, almost every house has suffered more or less severely. In the northern division the destruction has been very extensive. Up to noon on Saturday eighty-one deaths from falling of houses and similar causes had been reported to the Police Commissioner."

—*Madras Observer*: We have received a communication from Madura, detailing the circumstances connected with the sudden death of Mrs. Rendall, on board of one of the French Steamers, between Alexandria and Marseilles. The American Mission has lost by her death a long tried and faithful servant in the important Mission field which that station comprises.

TELEGRAPHIC NEWS.

London, Oct. 29th, Morning:—The French Chambers are convoked for the 18th November. The Marquis de Moustier has issued a circular indicating an intervention in Rome but disclaiming any hostility towards Italy. He says that when the security of the Papal States shall have been re-established the French troops will return and the powers will be invited to consider the Roman question. Latest advices from Italy state that the French fleet had arrived at Civita Vecchia and landed the French troops. The second squadron has left Toulon for Civita Vecchia.

Afternoon:—The transport *Serapis* has arrived at Alexandria. Latest advices from Italy state that Garibaldi was within a few miles of Rome. He had captured Monte Rotundo after an obstinate resistance, and made the garrison prisoners. The *Moniteur* warns the public and the press against encouraging Garibaldi's movements. The outward Bombay Mail of October 18th left Suez for Bombay on the 27th idem.

31*st*.—The *Official Gazette* of Florence states that in consequence of the *Moniteur's* announcement that the French flag is floating at Civita Vecchia, Victor Emmanuel has ordered the Italian troops to cross the Papal frontier. The Papal troops are concentrated in Rome, and Garibaldi is only two and a half miles distant.

November 1st.—Latest advices from Italy state that the Italian troops under General Cialdini have occupied several points in the Papal territory. The Florence *Gazette* vindicates this step, and trusts that France will regard it is a proof of Italy's loyal intentions.—The Italian Government have closed all insurrectionary committees, and summoned Garibaldi to abandon his movement on Rome.

2*nd*.—The transport *Jumna* has arrived at Suez. —Colonel Milward joins the Abyssinian expedition at Sir Robert Napier's request.—The death of Earl Rosse is reported.—Latest advices from Italy state that the French troops have entered Rome.—The Italian Government has issued a circular in which it maintains that it did everything to prevent the recent Garibaldian movement, and considers that the Papal troops were alone sufficient to oppose them. The circular adds that France intervenes notwithstanding reiterated protests, and that the Italian troops have entered Papal territory to establish tranquility, with a view to subsequent negotiations for a settlement of the Roman question.

London, Nov. 4, Morning:—Five of the Fenians who took part in the late outrage at Manchester have been condemned to death.—The Marquis de Moustier has issued a despatch in which he expresses painful surprise and disapproval at the Italian occupation of parts of the Papal territory. French troops are continually leaving Toulon for Civita Vecchia.—Garibaldi is fortifying Monte Rotondo, and has refused to withdraw.—The Italian Government declines to abide by a *plebiscitum* of the Papal Provinces, and has expressed itself in favour of the incorporation with Italy, pending negociations.

FINE MUSIC NOT WORSHIP.

(From the Pacific Musical Gazette.)

There are many people who make no distinction between musical enjoyment and religious feeling, who seem to accept the awakening of their musical sensibilities as the working of a genuine religious experience. A writer in a secular paper, speaking recently of different concerts, made use of the following language:

'Moreover, Oratorio is religiously welcome to our Sunday evenings, for it is the grandest form of sacred music, often the noblest utterance of Holy Writ. Who can preach more eloquently than Handel and Haydn? What sermon is so good as a chorus of the Messiah?'

This is, no doubt, but the reflection of a very general public opinion; but the position is a false one, and hurtful in its tendency. Who ever heard an audience, or any portion of an audience, on leaving a concert room where the Messiah had been performed, conversing about the Saviour, as if their minds had been specially turned to Him or to His work, by the performance they had listened to? Who ever heard of a conversion resulting from the very finest possible rendering of any song or chorus in that wonderful Oratorio? No, the effect is musical, and that alone, and we cannot but feel that any thing which confirms the opposite impression must be exceedingly injurious. It is not necessary for us to express our faith in the elevating, ennobling and purifying influence of music as an Art; but the existence of this conviction in the mind need not conflict with a sincere desire that the true position of the Art should be well understood.

Music is the handmaid of religion, but it certainly is not religion itself in any sense. If it were so, then a Catholic Cathedral, where its performance is brought to the higest possible degree of perfection, in connection with sacred words, should contain the most worshipful assembly in the word. But that this is the case, no one will claim. Yet, although the minds of Christian people revolt from any such extreme conclusion, they still seem unable to rid themselves of the idea that if music be well performed, there must be some worship in it, merely on that account. But there certainly is no more religion in music itself than in any other art or science. And the use of sacred words does not interfere with the truth of this statement, unless the sentiment of the words is felt by the singer, and impressed upon the hearer. This test is a very simple and by no means a severe one; yet we fear its application would rule out a large proportion of the choir singing in our churches. The actual spirit of the words is not given or received by choir or people. See how it is even where a choir have obtained a reputation for singing 'with expression.' The effect even then is musical rather than spiritual. This might be inferred from the very language by which the singing is frequently eulogized. As the congregation leave the church such remarks as these are heard: 'How beautiful our choir sang to-day! With what admirable expression. How finely the sentiment of the last hymn was brought out!' Strange, indeed, it is that no one perceives how false is the basis of all this criticism! Strange that none should realize that they have been merely gratified with a fine performance in which their religious feelings have not been awakened in the slightest degree. If this were not true their minds would be turned in an entirely different channel. Instead of thinking of the music and praising its fine adaptation, their thoughts would be occupied with the solemn truths contained in the hymn, and they would be filled with serious meditations upon such subjects as it had brought before the mind."

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WORK OF A MISSIONARY PHYSICIAN.

(*Letter from Dr. West, Missionary of the Am. Board at Sivas.*)

"It has occurred to me that a brief review of my own work and experience, during the eight years past, might not be uninteresting to you, and might furnish material which would interest physicians, if not others, in the missionary work.

"Eight years ago, the 5th of this month, I entered Sivas, an entire stranger and with no knowledge of the language of the country. The immediate reason of my visit there was on account of Mr. Parsons' family, who were needing the services of a physician. Within four or five days after reaching Sivas I had my little stock of medicines carried to the bookstore in the market, and I presented myself there every morning to see patients, who soon began to come in crowds. I could feel the pulse, look at the tongue, thump the chest, cut out tumors, &c., without any knowledge of the language, thus having the advantage of the newly arrived preaching missionary, who has to delay his work, in public at least, for a year or two, if not longer. I was soon able, also, to stammer enough Turkish to make myself understood in all necessary questions. In a short time I found myself carrying on quite an extensive practice, occupying the greater part of my time. In addition to patients from the city, they began to come also from surrounding cities and villages. In August I was called to Tocat, about fifty-four miles distant, to see a patient in a wealthy Armenian family of that place. In the fall I was called to Cesarea, about one hundred miles distant. This city, with its surroundings, as you are aware, is much larger than Sivas. I should say that it was the centre of business for a population of 200,000. During my stay there, of nearly a month, a large practice opened on my hands. I have since been called there some six or seven times, sometimes being detained two or three months, and have always found my hands full of business. I have also been called more or less to Tocat, Amasia, Marsovan, Arabkir, Kharpoot, and Erzroom, all important inland towns. This is the first visit I have been able to make Erzroom, which is distant from Sivas, by the most direct route, 230 miles. If a missionary family remains here, it would be desirable that a physician also should be sent to the place. Of course it would be impracticable for me to look after the family at such a distance. I have also been called to Adrianople, Nicomedia, Malatia, and other places of minor importance, besides other calls which I have been unable to answer. These visits have been mostly for missionaries, some for wealthy natives. So now, after a residence of eight years in Asia Minor, I find myself acquainted with quite a portion of it, and instead of being unknown, as I was when I entered Sivas, I have many friends there and in the surrounding region, and in those cities which I have visited most.

"It would be out of place here to undertake to give any thing like a resume of the principal medical and surgical cases that have fallen under my notice. I will mention a few of the most important surgical operations. I have performed the operation called lithotomy 59 times, and herniotomy 8 times. I have had several hundred operations for various ophthalmic diseases, which are very common in this country. Of these the most have been for the diseases named as follows: entropion, ectropion, cataract, and pterygium. I have also had occasion to extirpate many tumors, of various sizes and descriptions; to perform tracheotomy, paracentesis thoracis, paracentesis abdominalis, various amputations, and orthopedic operations, as for hare-lip, club-foot, &c. In fact I have had to do with pretty much the whole catalogue of surgical diseases. The experience of these eight years has been in the main one of laborious professional work, and I have often had the pleasure of seeing that work crowned with success.

"In looking over my experience, I can see some things which tend to discourage one of my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed, from time immemorial, to resort in sickness to prayers, incantations, and charms, that he expects the physician to work, as it were, miracles, and to remove long-standing, chronic diseases, by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use, and immediately resorts to something else. As a result, we see the people frequently changing their medical adviser, sometimes half a dozen times a week, besides resorting to every new device they hear of, be it nostrum or witchery, and then, in the end, declare that they have tried every thing to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known. This is not surprising, and like many other errors, must be patiently lived down.

"Another discouragement is the stupidity of the people about understanding and following directions. I have often known this to occur: Taking for granted that if a small dose is of service a large one will be much more so, they take several doses together, so as to get well at once, —pretty much like the Golden Egg fable, and with a like result. For example: I recollect, when I first came to Sivas, giving a patient a bottle of cod-liver oil, which was to last him some time, and seeing him march in gravely the next day stating that he had taken up all the medicine and received no benefit; a more harmless experiment than some others that have fallen under my notice. Some seven or eight years ago, attending a man in Sivas, sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines having, through negligence, left the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flame, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. About seven and a half years ago, I was attending an Armenian in Sivas for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, I learned that the day before, being sent to my office for the astringent powders his employer was taking, the man himself, quite out of sorts from constipation concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the powders, making out quite the reverse of a homeopathic dose,—although unconsciously following one homeopathic principle,—and with any thing but a gratifying result.

"Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment and thus spoiling our most careful efforts for their recovery.

"But all these, and other discouraging things, which I have not time to mention, are changing year by year for the better, as medical science becomes better known. And we have some counterbalancing advantages over many of our brethren in our own land, which I have not time, and in fact do not need, here to explain in full. We have a more independent position here than they, and strange as it may appear, we have less quackery to contend with. I had intended to give some account of the physicians of this country and my own efforts towards medical education, but must defer it until another time. I hope soon to do so, and to relate also my experience as to the opportunities for Christian effort which the physician enjoys in this land, and which, of course, together with the fact that the missionary needs his services, is the main thing that brings him here in connection with a missionary society. I wish also to allude to some progress in the missionary work that has fallen under my own observation. But I will close now, only saying that, notwithstanding my many shortcomings and failures, which have caused me much pain, I have thanked God continually since I set foot in this land, for the work which he has permitted me to do, and for the still greater, because spiritual, work which he has permittted me to see; and that I cannot doubt that I myself have been guided and blessed of Him, in answer to prayers of Christian friends and kindred; and that I have also seen the finger of God writing the doom of Satan's empire on the walls of this land."—*Missionary Herald.*

PASSENGERS ARRIVED.

Per Steamer *Koina* November 6*th*:—*From Suez.*—Messrs. D. R. Thompson, R. Baker, J. B. Kibble, Stoll, Weigle, Kittel, Elecamier, Schrober, Reutter, Watt, Cawle, Urquhart, Potts, Mr. and Mrs. Cooper, and 2 Masters Lambourn.

From Aden.—Captain Hoskins and 3 native servants.

DOMESTIC OCCURRENCES.

MARRIAGES.

GLADDING—MUSGRAVE—November 5th, at Byculla Church, by the Rev. J. C. Reynell, G. B. Gladding, Esq., Auctioneer and Commission Agent, to Emma, second daughter of S. A. Musgrave, Contractor, Parel.

WARD—MOYLE—November 4th, at St. Paul's Church, Poona, by the Venerable Arcedeacon Leigh Lye, Theodore Methven Ward, Lieutenant, Bombay Staff Corps, to Augusta Eliza, eldest daughter of Lieut.-Colonel C. A. Moyle, Bombay Staff Corps.

BLAIR—ARTHUR—October 22nd, at St. Saviour's Church, Aboo, by the Rev. A. Miller, J. J. Blair, Esq., Bengal Staff Corps, Assistant to Agent Governor-General for Rajpootana, to Emma Catherine Charlotte, second daughter of Lieut-Colonel Arthur, Resident at Baroda.

DEATHS.

HOGG—November 3rd, at Broach, Goozerat, Letitia Ann, the beloved wife of Charles M. Hogg, Esq., Bombay Civil Service.

INNES—October 31st, at Mominabad, Lieutenant F. J. Innes, Bombay Staff Corps, and Adjutant 4th Cavalry H. C., aged 31 yeors.

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March 14*th* 1867.

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